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THE  
**MISCELLANEOUS MAGAZINE.**  
1824.

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Vol. I.] TRENTON, FEBRUARY, 1824. [No. II.

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**AMERICAN COLONIZATION SOCIETY.**

Extracts from the last Report of the American Society for Colonizing  
the free people of colour in the United States.

[CONCLUDED]

But this is not all. The colony is to be a means of civilizing and christianizing Africa. Hitherto the extension of civilization, and since Christianity was established in the Roman Empire, the extension of Christianity has been almost exclusively by colonies. Whence came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized?—By colonies from Greece. How was Europe civilized?—By the Roman military colonies. Whence came the civilization of America? Two centuries hence, the little band who are now cultivating their fields and building their houses at Montserado, and spreading over the wilderness around them a strange aspect of life and beauty, may be remembered by the thousands of their descendants, with the same emotions with which the little band who landed at Plymouth two centuries ago, are now remembered by the thousands of New-England. We do not fear to say, that to the friends of missions, the Colonization Society presents a loud and imperative claim. The advantage of the Moravian missions and of the modern missionary establishments in savage countries, is, that they are in substance, little colonies. If you carry from this country to the Sandwich Islands, a thousand civilized and educated natives, would you not think you had done much for Owhyhee? This is what can be done, and must be done for Africa.

And will there not be an interest in the progress of the work? Will it not be delightful to watch the advances of the morning; to see the light breaking in on one dark habitation of cruelty, and another; to see the shadows of heathenism fleeing away,

and the delusions which have so long terrified the ignorant pagans, vanishing ; to see one tribe after another coming to the light of Zion, and to the brightness of her rising ; to see Ethiopia waking, and rising from the dust, and looking abroad on the day, and stretching out her hands to God, and the day light still spreading and kindling and brightening, till all the fifty millions of Africa are brought into the "glorious light and liberty of the sons of God !" Is there not enough in this to arrest the attention of the public, and to keep it fixed on this object with an untiring interest, till all shall be accomplished ?

The Niger's sullen waves  
Have heard the tidings—and the orient sun  
Beholds them rolling on to meet his light  
In joyful beauty—Tombut's spiry towers  
Are bright, without the brightness of the day,  
And Houssa waking from his age-long trance  
Of wo, amid the desert, smiles to hear  
The last faint echo of the blissful sound.

The public have expected from this plan, we will not say too great, but too immediate results. For ourselves, we expect to see repeated untoward events. We do not expect any thing magnificent for twenty or fifty years to come. But Christian benevolence is gifted to look into futurity.

Finally, if any thing is done, it ought to be done *quickly* !—If there are Christians among us who intend to favour this object, let them do it without delay. Let it be known on earth, let it be known in heaven, that America is awake on this subject—that her sons, of every name and of every opinion, are doing something for the emancipation and salvation of injured Africa.

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### THE SLAVE POPULATION.

In 1820 the *slave* population of this country was 1,500,000. Their annual increase is estimated at 35,000—Their number doubles every twenty years. Things remaining as they now are, in 1840 we shall have 3,000,000 of slaves—in 1860, 6,000,000—and in 1880, 12,000,000—A nation of slaves larger by 4,000,000 than the whole present white population of the United States. What a state of things will this be. *Twelve millions of Slaves !* 'A nation scattered and peeled,' 'a nation meted out and trodden down ;'—and God forbid that it should be written in the blood and echoed in the groans of that generation—"a nation terrible from their beginning hither." But even in the short sixty years which must elapse before such a state of things can take place, how much terror and anxiety must be endured, how many plots must be detected, how many insurrections must be quelled.

## HORRORS OF A RETREAT.

The evacuation of Coimbra, (the bath, if I may so call it, of Portugal) is present to me now, as though it had occurred but yesterday. I see the immense population—men, women and children, of all ranks and of all ages—pouring out at an hour's notice, through the Lisbon gate of the city; and rushing upon a journey which not one in five of them could hope to accomplish. It was little to have abandoned home and property; to have set forth on foot (for the army had seized all conveyance)—on foot, and unprovided, in a long and rapid march, through a distracted, ravaged, lawless tract of country; if to have suffered this was much, the trial was still to come. I saw these multitudes, spent with travel and with hunger, reach towns in which every hovel, every shed, was filled with troops. I saw families upon families, yet new upon their pilgrimage not yet so tamed and beaten down by suffering, as willingly to carry their daughters into the guardrooms of an infuriated soldiery—I saw them lying (for even the churches were filled with sick and wounded) lying unsheltered all night in the fields and open squares; waiting with feverish restlessness, the appearance of morning, as though new light (repose apart) would to them be an accession of new strength.

The vast column rolled forward on the high road to the capitol, collecting the population of the country over which it passed. Behind were left the weak, the aged and the dying; and some few wretches of profession, who, tempted by the hope of gain, took their chance (and lost it) of mercy from the enemy. But though every step over which the mass advanced gave addition to its numbers, there were drains at work, and fearful ones, to contract the reinforcement. Cold dews at midnight, burning suns by day, scanty provisions, and fatigue unwonted—these ministers did their work, and especially among the females.—Towards the close of the second day's march, the women began to fail rapidly. At first, when a girl grew faint, and unable to proceed, her sister staid by her. This feeling, however, was not fated to last long: soon the sister dashed desperately forward; to sink herself; and meet her own fate some leagues further on.

I saw one company halted between Lerria and Pombal, which must have consisted of eight hundred or one thousand individuals. These people came from the neighbourhoods of Coimbra and Condeixa; some of them from as far as Mongoalde and Vizen. There were girls of fourteen or fifteen, clad in their gayest apparel—their only means of carrying, (or they said) of "saving it." There were old men and grandames; peasants, male and female; friars, artisans, servants and religious. After travelling, most of them, more than fifty miles on foot, and passing two or three nights in the open air, they were lying upon



the banks of a river, waiting for the sunrise, as I rode past them. I never can forget this scene ; and yet I feel that it is impossible for me to described it. The stream (I believe it was a branch of the Mondego) was dark and swollen, with the effect of recent rains ; and it rushed along between the willows, which grow on either bank, as though sharing in the hasty spirit which animated every object about it. On the road which lay to the right of the river, troops and fugitives were already in motion. It was just dawn when I came up. A light breeze was half clearing off the fog from the surface of the water. I saw the living figures imperfectly as I approached—all white and shrouded, like spectres, in the mist. The light dresses of the girls were saturated with wet. Their flowers and feathers were soiled—drooping—broken. Their hair—(the Spanish women are remarkable for the beauty of that *feature*)—their dark long hair—hung neglected and dishevelled. Their feet, which cardinals might have kissed ! were, in many instances, naked—wounded—bleeding. And worse than all, their spirit and strength was gone. Of those whom I saw lying on the banks of that water, a fearful proportion lay there to rise no more. And yet many had gold and jewels ; but gold could not help them. And their loveliness remained ; and they looked in eloquent, though in mute despair, upon British officers who could not help them. I overtook, after this, a beautiful girl of fifteen travelling alone, out of the high road, from apprehension of insult. This girl had been separated from her friends in the general confusion. She had money and diamonds to a considerable amount about her ; and accomplished half her journey, but felt unable to proceed farther. She begged on her knees for a horse—for any conveyance ; to be allowed to travel near me, with my servants—any where, any how, to be protected, and to get on. I had not the means to aid that girl. I could not help her.

Every Englishman had already done his utmost. I had then three women under my protection. I see the figure, the countenance, the tears of that girl, at this moment. I thought at one time that I must have staid and been made prisoner along with her. I could not leave her ; no man could have left her to her fate. Fortunately, an officer came up, who was less encumbered than myself ; and she was provided for. And in such way (and in ways a thousand times more dreadful) great numbers of women got on to the capital. They escaped for a time the lot of their friends and relatives ; but eventually what was to be their fate ! What was their fate ? What if I saw these women afterwards ; women born to affluence ; reared in the very lap of luxury and softness ; what if I saw many of them begging in the public streets of Lisbon ? I did see them in that state ; but it is a subject that I must not dwell upon.



## CRUELTY TO THE INDIANS.

“Lo, the poor Indian.—”

“It is a melancholy reflection,” says Gen. Knox, Secretary of War, in his report to President Washington in 1794; “that our modes of population have been more destructive to the Indian nations than the conduct of the conquerors of Mexico and Peru. The evidence of this is the utter extirpation of nearly all the Indians in the most populous parts of the union. A future historian may mark the cause of this destruction of the human race in sable colours.” Gracious heaven! if these unfortunate natives have been literally swept from the eastern side the mountains, and our modes of population have been more fatal to them than that of the Spaniards, what could theirs have been? “It is computed by able writers,” says my Lord Kaimes, “that the present inhabitants of America amount not to one twentieth part of those who existed when that Continent was discovered by Columbus. This decay is ascribed to the intemperate use of *spirits*, and to the *small-pox*, both of them introduced by the Europeans.” He seems to have forgotten, that they are indebted to us also for “the intemperate use” of the *sword* and the dreadful *bigotry and cruelties* practised by the pretendedly religious and avaricious Spaniards. We may add another proof of European humanity, says another writer. “A plantation in Jamaica, which employs one hundred slaves requires an annual recruit of no less than seven yearly victims to the cruelties of the lower overseers, who follow them all day with whips.” May we also add with the most humiliating sensations, that this boasted land of freedom, (the United States) is in part alike guilty. Bartholomew Casa says, “The Spaniards in five years destroyed in America *ten millions* of human souls! with a view of converting these unfortunate men to Christianity! He tells us that they hanged these unfortunate natives *thirteen* in a row in honour of the *thirteen Apostles*! And they also gave their infants to be devoured by *dogs*! There is a story recorded of an Indian who being tied to the stake, a Franciscan Friar persuaded him to turn Christian, and then he would go to Heaven. The Indian asked him, “If there were any

Spaniards there?" "Certainly," the Friar answered, "It is full of them," when the dying Indian replied, "I had rather go to Hell than to have any more of their company!"

Corsim tells us, "That the blood of these devoted victims destroyed in the mines, there confined to labour, weighed as much as the gold and silver that had been dug out of them! It being their apology, "that God had not redeemed with his blood the Indians," and that therefore they might be treated as the "lowest species of beasts!"

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### ON MARRIAGE.

MARRIAGE is certainly a condition, upon which the happiness or misery of life does very much depend; more than indeed most people think beforehand. To be confined to live with one perpetually, for whom we have no liking and esteem, must certainly be an uneasy state. There had need be a great many good qualities to reconcile a constant conversation with one, where there is some share of kindness; but without love, the very best of all good qualities will never make a constant conversation easy and delightful. And whence proceed those innumerable domestic miseries, that plague and utterly confound so many families but from want of love and kindness in the wife or husband? From these come their neglect and careless management of affairs at home, and their profuse extravagant expenses abroad. In a word, it is not needful, to recount the evils that arise abundantly, from the want of conjugal affection only. And since this is so certain, a man or woman runs the most fearful hazard that can be, who marries without this affection in themselves, and without good assurances of it in the other.

Let your love advise before you choose, and your choice be fixed before you marry. Remember the happiness or misery of your life depends upon this one act, and that nothing but death can dissolve the knot.

A single life is doubtless preferable to a married one, where prudence and affection do not accompany the choice; but where they do, there is no terrestrial happiness equal to the married state.

There cannot be too near an equality, too exact a harmony, betwixt a married couple ; it is a step of such weight as calls for all our foresight and penetration, and especially the temper and education must be attended to. In unequal matches the men are generally more in fault than the women, who can seldom be choosers.

Wisdom to gold prefer, for 'tis much less  
To make your fortune than your happiness.

Marriages founded on affection are the most happy. Love (says Addison) ought to have shot its roots deep, and to be well grown before we enter into that state. There is nothing which more nearly concerns the peace of mankind—it is his choice in this respect on which his happiness or misery for life depends.

Though Solomon's description of a wife and good woman, may be thought too mean and mechanical for this refined generation ; yet certain it is, that the business of a family is the most profitable and honourable study they can employ themselves in.

The best dowry to advance the marriage of a young lady is, when she has in her countenance, mildness ; in her speech, wisdom ; in her behaviour, modesty ; and in her life, virtue.

Better is a portion *in* a wife, than *with* a wife. An inviolable fidelity, good humour, and complacency of temper in a wife, out live all the charms of a fine face, and make the decays of it invisible.

The surest way of governing both a private family and a kingdom, is, for a husband and a prince to yield, at certain times, something of their prerogative.

A good wife, says Solomon, is a good portion ; and there is nothing of so much worth as a mind well instructed. Sweetness of temper, affection to her husband, and attention to his interests, constitute the duties of a wife, and form the basis of matrimonial felicity. The idea of power on either side, should be totally banished. It is not sufficient, that the husband should never have occasion to regret the want of it ; the wife must so behave, that he may never be conscious of possessing it.



## BENEVOLENCE.

As benevolence is the most social of all virtues, so it is of the largest extent ; for there is not any man, either so great or so little, but he is yet capable of receiving benefits. The greatest benefits of all have no witness, but lie concealed in the conscience. A kind benefactor makes a man happy as soon as he can, and as much as he can. There should be no delay in a benefit, but the modesty of the receiver. If we cannot foresee the request, let us however immediately grant it. It is so grievous a thing to say, *I beg!*—The very word puts a man out of countenance ; and it is a double kindness to do the thing, and save an honest heart the confusion of a blush. Let no one be weary of rendering good offices, for by obliging others, (if our hearts and affections are as they should be) we are really kind to ourselves. No man was ever a loser by good works ; for though he may not be immediately rewarded, yet in process of time, some happy emergency or other occurs to convince him, that virtuous men are the darlings of Providence. He that receives a benefit without being thankful, robs the giver of his just reward. It must be a due reciprocation in virtue that can make the obliger and the obliged worthy. He who receives a good turn, should never forget it ; he who does one, should never remember it. It is the character of an unworthy nature, to write injuries in marble, and benefits in dust.

The following fact, I think, strongly delineates the image of a noble and generous mind, and may justly be ranked among the beauties of *Sterne*—so deservedly famed for his humanity, sensibility and generosity. A friend of this benevolent *Divine*, being distressed in finances, and whom *Sterne* wished to relieve, (for *Sterne* could not be happy while a *friend* was distressed,) but it was not in his power at that time!—Yet,—the *friend*!—a friend must be relieved at all hazards!—“A friend is sacred!”—*Sterne* finds no rest till ’tis done.—“I was,” says he, “obliged to borrow two hundred pounds beyond my own currency, upon the occasion. I had no sufficient security to proffer ; but Captain Le Fevre happened luckily just

then, to have sold out of the army—I mortgaged the story to him, and he lent me the money." The friend and Sterne were each relieved—Sterne was the happiest of the two.

Let us be careful that we permit no artificial desires to prevent us of the power, in which we shall ever find real pleasure—that of relieving distress. That which is given with pride and ostentation, is rather an ambition than a bounty. Let a benefit be ever so considerable, the manner of conferring it is yet the noblest part. It is a good rule for every one who has a competency of fortune, to lay aside a certain proportion of his income for charitable uses; he will then always give easily and cheerfully.

It is a much greater kindness not to suffer us to fall, than to lend a hand to help us up; and a greater satisfaction to be kindly received, and obtain nothing, than obtain what we desire, after having been exposed. Requests cost a reluctancy in nature, fearing to receive the discourtesy of a denial. That which is bestowed too late, is next to not giving.

#### THE PILGRIMAGE OF LIFE.

BY MONTGOMERY.

How blest the pilgrim who in trouble  
Can lean upon a bosom friend;  
Strength, courage, hope with him redouble,  
When foes assail or griefs impend.  
Care flies before his footsteps straying  
At day-break o'er the purple heath,  
He plucks the wild flowers round him playing,  
And binds their beauties in a wreath.  
More dear to him the fields and mountains,  
When with his friend abroad he roves,  
Rests in the shade near sunny fountains,  
Or talks by moonlight through the groves.  
For him the vine expands its clusters,  
Spring wakes for him her woodland quire;  
Yea, though the storm of winter blusters,  
'Tis summer by his evening fire.  
In good old age serenely dying,  
When all he loved forsakes his view,  
Sweet in Affection's voice replying,  
"I follow soon," to his "adieu:"  
Nay then, though earthly ties are riven,  
The spirit's union will not end,  
Happy the man, whom Heaven hath given,  
In life and death a faithful friend!

## ACCOUNT OF THE BOILING SPRINGS, IN ICELAND.

[From the London Methodist Magazine.]

The Geysers in Iceland are a natural curiosity, which cannot perhaps be equalled in any other country. These springs are situated on a mountain called Langerfel, of no great elevation, rising only 310 feet above the current of a river that runs at its foot. It is entirely surrounded by a morass extending on every side. On certain mounds are the appertures of boiling springs, from some of which issue spouts of water from one to four feet in height, while in others the water rises no higher than the top of the basin, or gently flows over the margin. The fountain that is alone, by way of distinction denominated the *Geyser*, is situated at the extremity of this collection of springs, at the distance of half a quarter of a mile from those at which you first arrive. "On reaching the top of this mound," says a certain traveller, "I looked into the perfectly circular basin, which gradually shelved down to the mouth of the pipe or crater whence the water issued. It was not possible now to enter the basin, for it was filled nearly to the edge with water, the most pelucid that I ever beheld. At 8 o'clock I heard a hollow, subterraneous noise, which was thrice repeated in the course of a few moments. It exactly resembled the distant firing of cannon, and was accompanied each time with a perceptible, though very slight shaking of the earth; almost immediately after which the boiling of the water increased, together with the steam, and the whole was violently agitated. At first the water was rolled without much noise over the edge of the basin; but this was almost instantly followed by a *jet*, which did not rise above 10 or 12 feet, and merely forced up the water in the centre of the basin, but was attended with a loud roaring explosion. Some one or other of the springs was continually boiling, but none was sufficiently remarkable to take my attention from the *Geyser*, by the side of which I remained nearly the whole night, in the anxious but vain expectation of witnessing more eruptions. It was not till 11 o'clock on the following morning that I was apprized of the approach of one by subterraneous noises and shocks of the ground, repeated several times, at certain, though quickly recurring intervals. I could



only compare them to the distant firing of a fleet of ships on a rejoicing day, when the cannon are sometimes discharged singly, and sometimes two or three almost at the same moment. I was standing at the time on the brink of the basin, but was soon obliged to retire a few steps by the heaving of the water in the middle, and the consequent flowing of its agitated surface over the margin, which happened three times in as many minutes. I had waited here but a few seconds when the first jet took place, and that had scarcely subsided before it was succeeded by a second, and then by a third, which last was by far the most magnificent, rising in a column that appeared to reach not less than ninety feet in height, and to be in its lower part as wide as the basin itself, which is fifty-one feet in diameter. The bottom of it was a prodigious body of white foam; higher up, amidst the vast clouds of steam that had burst from the pipe, the water was seen mounting in a compact column, which, at a still greater elevation, burst into innumerable long and narrow streamlets of spray, that was either shot to a vast height in the air in a perpendicular direction, or thrown out from the side diagonally to a prodigious distance.—The excessive transparency of this body of water, and the brilliancy of the drops as the sun shone through them, considerably added to the beauty of the spectacle.

The next eruption of the Geysers was a very magnificent one, and preceded by more numerous shocks of the ground, and subterraneous noises, than I had witnessed.—The whole height to which the greatest jet reached, could not be so little as an hundred feet. The width of the stream is not easily determined by the eye, on account of the steam and spray that enveloped it. Previous to this eruption, we amused ourselves with throwing into the pipe a number of large pieces of rock and tufts of grass, with masses of earth about the roots, and we had the satisfaction to find them all cast out at the eruption. Standing sometimes with our backs to the sun, and looking into the mouth of the pipe, we enjoyed the sight of a most brilliant assemblage of all the colours of the rainbow, caused by the decomposition of the solar rays passing thro' the shower of drops falling between us and the crater.

## ESSAY ON FAITH--NO. II.

**TRUTH** is intellectual light—Error is intellectual darkness; truth and error are so opposed, they never can be reconciled to each other. Truth is always in harmony with itself, and in union with God; it flows from, and centres in Him. There are various degrees in the evidence and clearness of truth; and also, of its importance; some more, and some less interesting. Yet, all revealed truth is of the highest interest, as it relates to our temporal, spiritual and eternal welfare: but no truth can have its salutary influence on the mind, only as it is perceived, and received by the exercise of faith. Truth never deceives, it always gives a correct representation of things; so that all wisdom, and righteousness is founded in truth. It is only in the light of truth, that the rational mind can discover between the appearance, and reality of things; and the evidence through which this discovery is made, is called faith.

Error, is not only opposed to truth, but is at enmity with the God of truth and all good.—Error is not in harmony with itself, but is contradictory, and destructive to itself; and is also, various in its influence on the rational mind; yet no error can have its fatal effect only through the exercise of unbelief. To believe a lie, is to disbelieve the truth, and therefore called unbelief; the Scripture does not confound them, by calling that faith which is produced by error. Lies cannot produce faith, neither can truth produce unbelief.

Faith is the gift of God; as eyes and light are the gifts of God; while the act of seeing, is man's own act. So the rational mind, and the truth, are the gifts of God; while the act of perceiving, or receiving the truth is man's own act. Without truth even the strongest mind cannot perceive; so without light, even the strongest eyes cannot see. Truth, produces faith; as light produces sight; error can no more give the mind an evidence, or knowledge of things, than darkness can give the eyes a sight of things.

When there is any degree of deception; neither truth nor faith, is to blame; and that act, by some called faith, which leads the mind astray, is not faith, but vain conceit; or in the language of the spirit of truth, speaking in the scriptures, it is no other than unbelief, an entire want of faith. And one fatal means of man's mistaking error for truth, is that of mistaking unbelief for faith, and we may boldly assert, that on these two mistakes, is founded, all the ignorance, and all the unrighteousness in the world. That of mistaking unbelief for faith, is among the high imaginations of men, that exalts itself against the knowledge of God, which must be cast down: and men must come to the simplicity, and purity of the Gospel of God, our Saviour, and make it, the entire rule of their faith, and practice.

“Light is come into the world, and men love darkness rather than light, because their deeds are evil.” The cause of their condemnation, is their love of darkness and their evil deeds: the light of truth shines so clearly on the rational mind, as to induce faith, which is the evidence of the thing proposed; but the influence of error under the appearance of truth, addressed to the passions, fancy takes

the lead, and judgment is set aside, and through a voluntary act of unbelief the truth is rejected; hence they love darkness, because it favours their evil propensities and deeds. Thus "the evil that (in judgment) I would not do, that (through error, in its influence on fancy) I do." While the will through active and habitual unbelief, consents to evil propensities and deeds, it is impossible for it to consent to truth or righteousness: or in other words, for the mind through unbelief to refuse truth—and at the same time, by faith to choose the same truth, is impossible. While men love darkness or error, it is morally impossible they should love light or truth;—hence, the absolute necessity of a change, and this change is only effected by the truth of God, and through the faith of man.

The truth of God, in his works of creation, providence, & miracles all harmonise with, and confirm the revealed will of God in the Gospel of Jesus Christ. "For therein is the righteousness of God revealed from faith to faith." Man is so totally gone from all righteousness that there is no righteousness for man, in man, or by man, but what is of God. And this three-fold righteousness of God, is revealed from faith to faith. In the light of God's truth, man by faith, sees himself all unrighteous in heart and life; and also sees that God in Christ has fulfilled all righteousness, and satisfied all the penal demands of the law, in the human nature of Christ, who was given as a lamb sacrificed for the sin of the whole ungodly world. "That he by the grace of God, should taste death for every man. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness; that he might be just and the justifier of him that believeth in Jesus." Where is boasting then? It is excluded?—By what law?—Of works? Nay, but by the law of Faith. Therefore we conclude that "man is justified by faith, without the deeds of the law." Then every fallen, degenerate and guilty sinner may perceive by faith, not only that he is all unrighteous and wretched, but that there is a sufficiency of righteousness in Jesus Christ to justify every sinner, who will but make a full surrender and a free-will offering of himself, body and soul to God, as a living sacrifice, in and through Jesus Christ, and by that faith receive him as an entire and all-sufficient Saviour. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him (by faith) not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith in Jesus Christ unto all, and upon all them that believe; for there is no difference for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ."

February, 1824.

Volume I.

LUMEN.

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## DRUNKENNESS.

The following remarks, by Dr. DWIGHT, should be read with attention, and impressed on the heart of every being who properly regards his own happiness, the welfare of his friends, or the good order of society.

No reputation, no wisdom, will secure a man against drunkenness. This sin is found in the cottage and in the palace; in the study of the philosopher, and in the sacred desk; and in the hall of the council, and on the bench of justice; and contrary to what would seem the dictates of nature as well as delicacy, in the female sex; even in instances where distinction, understanding, amiableness and refinement would appear to forbid even the suspicion.—In most, if not in all those cases, the evil creeps insensibly on the unhappy subject, and overcomes him before he is aware. A prime object to be here regarded, is therefore to keep the danger always before our eyes. We are ever to feel that we ourselves are in danger, and to consider an habitual and lively dread of it as our best safety.

Nothing pleads for it except the mere appetite for strong drink—an appetite usually unnatural, and created by casual indulgence. All things else in heaven and earth exclaim against it with a single voice.—Our health, our safety, our reason, our usefulness, our living, our souls, our families and our friends, in solemn and reflecting union, urge, entreat and persuade us to abstain. God commands; Christ solicits; the spirit of grace influences us to abstain; angels and glorified saints behold our conduct with such anxiety and alarm as happy beings can feel, and watch and hope to see our escape. The law with a terrible voice, thunders in our ears that dreadful denunciation.—“Drunkards shall not inherit the kingdom of God.” Even hell itself, hostile as it is to our salvation, follows the rest of the universe, and, in spite of its own malevolence, subjoins its dreadful admonition, by marshalling before us the innumerable host of wretches this sin has driven into mansions of despair. Who that does not already sleep the sleep of death, can refuse to hear, awake and live.

## SELFISHNESS.

Death is no more than the coldness of the heart—when its fountain ceases—and its streams freeze—and it heaves not in the swell of passion, nor to the impulse of thought—but, remaining stiff and torpid in its source, all the dependant channels of life wither, and contract and are dry. This is physical death—that which is ordained as the crucible of mortals, through which they must pass in the great and uniform changes of the material world.

Coldness of the heart is death. Not that it is always accompanied with funeral obsequies, the dark habiliments of wo, nor by the mourners passing through the streets—You shall meet it in the bustle and tumult of the world—it consists of the stagnancy of the affections, for selfishness is moral death.

The healthful ocean circulates and is pure. It is the heart of the universe pouring the floods of life through this magnificent body the earth, which returns them in gratitude only to receive them again in mercy. So it is, with the sublime economy of the stars, and the floods of light from the fountains of the skies. The wisdom of heaven has made communication essential to happiness, and has ordained that we shall enjoy as we impart. Thus it is with the glorious sun, whose undiminished fires after lighting up the canopy of the world above, descends in genial rays to the world below—that the harvest may flourish, and the flower bloom, and the fruit ripen—and the labourer exult, and the desolate rejoice, and the earth put on its mantle of life and of beauty.

Heaven is at war with inaction and selfishness. Stagnant waters are the uniform sources of offence and disease. And so it is with the mortal torture of the affections which closes them up against the charities of life—and if nature or education should have formed you with such an organization of soul, it is in vain that your pulse beats, and your eyes sparkle, and health invests you with her roseate charms—for all purposes of life you are dead; and be not surprised if the Virtues should write your epitaph, and the Graces and Charities class you among the dead.

## FEBRUARY.

The second month of the year, is a more quiet, and perhaps, all things considered, a more comfortable month than its predecessor. The hurry and bustle incident to the commencement of a new year, and to many a new æra, is but for a short time, and every one relapses either into his former manner of living, or begins to be accustomed to that new employment he has just commenced. He can now judge with tolerable accuracy of the success of his undertaking, whether it will equal, or fall short of the expectations with which he commenced it. If it has been favourable it gives a zest to his labour, and awakens new energy ; if his hopes have not been realized, disappointment will damp his enjoyment, and enervate his exertions. He thus affords a lesson, to which too much attention cannot be paid.—Let us enter upon all the speculations of life, without too high hopes of success, but with the indulgence of moderate expectations. This will prevent the unpleasant feelings which will ensue if he should be unfortunate, and enable us to bear our disappointments without much emotion ; for in proportion to the hopes first indulged, will be the pleasure or pain consequent to the nature of this event. If on the other hand, we err in cherishing expectations too sanguine, there is danger lest on that account we relax our exertions, and by this very means frustrate those effects, which by a diligent attention to business would naturally result. Another useful admonition inculcated is, that sudden prosperity should not so elate us, as to induce us to leave immediately our former mode of living, and aspire to a new and more elevated circle, requiring a more showy and expensive equipage. Such a course if unauthorized by the actual state of our property, and only undertaken from our calculations of future success, is a dangerous and often ruinous experiment. Be not impatient to acquire a splendour which can dazzle but for a moment, and then be succeeded by a cold, distressing and irretrievable misfortune, more intolerable from the gaiety and elegance which you had just quitted.

February is a blustering month, and makes the sacred delights of home and family more apparent to those who



can listen to and not fear, the howling tempest without, for tempestuous weather is always pleasant when it is heard and not felt.

Now stir the fire and close the shutters fast,  
Let fall the curtains, wheel the sofa round,  
And while the bubbling and loud hissing urn  
Throws up a steamy column, and the cups  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in.

And I might ask, in the words of the same Poet,

Is winter hideous in a garb like this?

The domestic fire-side then seems more cheerful—all without is dreariness and cold—within every thing is comfortable and delightful. The pleasant feelings inspired on this account, vent themselves in interesting and lively conversation, there is nought to stop “the genial current of the soul” in its flow, but it rolls along and diffuses itself throughout the whole. To the contemplative mind it affords a contrast which cannot but tend to increase its comfort, whilst to the benevolent engaged in sober meditation on the destitute state of others, it causes emotions of gratitude mingled with noble pity for those who

Sore pierced by wintry winds,  
Shrink into the sordid hut  
Of cheerless poverty.

[Poulson.]

## THE MESSIAH AND MAHOMET.

[From the Friend of Peace.]

The Messiah appeared among men as the Prince of PEACE—“meek and lowly of heart.” Mahomet appeared as a Prince of War. The doctrines, the precepts and the examples of the Messiah were all of a pacific character. Those of Mahomet, vindictive, cruel and bloody. The Messiah promised blessedness to “peace-makers,” and to those who should “suffer for righteousness sake.” Mahomet promised the joys of paradise to those who should die fighting as his followers.

As there was such a perfect contrast between these leaders, it would be natural to suppose that the disciples of the Messiah would be of a pacific character, and the disciples of Mahomet, men of war and blood. Once a

*fighting disciple of the Messiah* would have been regarded as a contradiction in terms. Now, Christians and Mahometans are on a level, as to the practice of war.—Whose disciples then are *fighting Christians*? Are they the followers of the Messiah? Are they not rather *followers* of Mahomet, notwithstanding the name they assume?

A custom which so violates the principles and spirit of Christianity, as to abolish the distinction between the sheep of Christ and the ferocious followers of Mahomet, must have had a pernicious effect—it must have exposed Christians to the reproach of all other nations who have been informed that the Messiah was the Prince of Peace. If Heathens and Mahometans were to form their opinion of the Messiah merely by what they see in professed Christians, in relation to war, they would naturally suppose that he was such an one as the Jews expected, a vindictive, fighting character; and that his days on earth were spent in teaching his disciples the art of war, and how to keep alive the war spirit. But having formed this opinion of the Messiah, should they then read his life and his precepts, what would be their astonishment? What would they think of *fighting Christians*? Would they not be ready to exclaim, “Ye hypocrites! lay aside your *name*, or cease to *fight*?”

It has already been observed, that Mahomet encouraged his followers to fight by promises of future blessedness, should they die in battle. In the same manner the pagan priests among the Goths and Vandals inspired their soldiers with courage. “All agreed, says Gibbon, that a life spent in arms and a glorious death in battle, were the best preparatives for a happy futurity.

This Mahometan and Gothic doctrine was adopted by the Papal clergy, and employed to encourage men to fight their battles; and how often have the Protestant clergy followed this dreadful example? What can be more shocking than to hear the ministers of the gospel employ the promises of future bliss, to excite armies of men to murder one another? And does not this agreement between Mahometan, Gothic and Christian ministers, in their mode of exciting men to deeds of blood, afford ample proof of glar-

ing apostacy from Christian principles, or of the most fatal delusions?

If an individual is condemned to be hanged as a murderer, what sensations are excited in the minds of Christians! What pains are taken by the ministers of Jesus to bring the convict to repentance before the fatal hour shall arrive! Yet others are excited by promises of a blessed immortality to expose themselves to the dreadful consequences of dying in the very act of murder! At whose hands will their blood be required?

When a criminal is executed prior to his having given any evidence of repentance, how are the tender feelings of Christians excited by the thought, that he *died in his sins*. Yet perhaps these same Christians can hear of a battle, in which 10,000 fellow-beings were "driven away in their wickedness," with less sensibility and concern than they felt at the execution of one hardened malefactor. In these bloody battles, the slain are usually part on one side and part on the other; and yet on each side professing Christians may be found *exulting*—one that so many have fallen on *this* side, another that so many have fallen on *that*, while neither of them is properly affected with the thought that the slain were all *brethren*, and that each must be judged according to the deeds done in the body. Alas! what were the "*Deeds done in the body?*"—The deeds by which they lost their lives!



#### SONNET.

See a fond Mother and her offsping round,  
Her soft soul melting with maternal love;  
Some to her breast she clasps, and others prove  
By kisses, her affection: on the ground  
Her ready foot affords a rest for one;  
Another smiling sits upon her knee;  
By their desiring eyes and actions free,  
And lisping words, their little wants are known.

To those she gives a SMILE—a FROWN to these—  
But all in LOVE Thus awful Providence  
Watches and helps us—oft denies our sense  
But to invite more earnest prayer and praise;  
Or by withholding that which we implore,  
In the refusal gives a blessing more.



## Religious Intelligence.

### REVIVALS.

A letter from the Rev. CHARLES PITMAN of Bridgeton, N. J. published in the Methodist Magazine, states, that the Lord is favouring that part of Zion with an out-pouring of his Holy Spirit—In the city of New-York, Moreau, Sandy-hill, Northumberland, and in many other places in the state of New-York, the gracious Spirit of the Most High is poured out in copious effusion—In Maine, Massachusetts, New-Hampshire and Connecticut, the revivals that commenced a short time since, are progressing, and *new* ones are announced.—In many parts of the Western Country there are extensive revivals of religion. A letter from the Rev. G. Eikin says, that on Nolo-chucky Circuit there is a glorious revival and upwards of *one thousand* members have been added to the Methodist Church; in this revival there has been a number of the respectable and wealthy from the *General* down to the poor *African*—A revival has commenced on Holstine District.

*The Bible in Russia*—A year before the Russian Bible Society was formed, an edition of only 400 Bibles met with a very languid sale. In the few years since that society was formed, *five hundred and seventeen thousand copies have been printed.*

*British and Foreign Bible Society*—The number of copies of the Scriptures which issued from the Depository of this Society during the year ending March 31, 1823, was 123,127 Bibles, and 136,723 Testaments; which, together with those issued from foreign presses at the expense of the Society, make a total since the commencement of the institution of 4,885,474 copies of the Holy Scriptures.

A Bible Society has been formed in Alabama, Auxiliary to the American Bible Society.

*American Tract Society*—This Society issued, during the last four months of 1823, upwards of 300,000 Tracts, comprising upwards of 3,000,000 pages, and so extensively has been the demand for Tracts, that the quantity left in the Depository, very little exceeds what it contained at the beginning of that period.—*Star.*

The Missionary Settlements in the Indian Territory are said to be in a flourishing condition. A number of Indians have lately embraced religion. The Chiefs, appear friendly to the establishments.

Upwards of 22,000 blacks belong to the Methodist Missionary stations in West India Islands. A letter received at Boston from a gentleman in Demarara says, that "they were not concerned in the late riots, which created so much alarm in the Islands—they uniformly maintain the christian character."

## RELIGIOUS DENOMINATIONS.

Condensed from a schedule of the different denominations of Christians in the United States, published in the N. York Observer.

*Presbyterians*.—11 Synods, in which are included 53 Presbyteries, 1204 Congregations, and 682 Ministers. *Congregationalists*—1096 churches, 846 ministers. *Baptists*—149 associations, 3103 churches and 1883 ministers. *Episcopalians*—471 congregations, and 369 ministers. (Returns imperfect; the whole number of churches is believed to be between 7 and 800.) *Methodists*—12 conferences, (answering to synods in the Presbyterian Church) 2500 churches, 1226 travelling and 3000 local preachers, and 312,540 members. *Friends*—In 1812, the number of societies was 525.—They are now estimated at 800. *Dutch Reformed Church*—2 synods, 97 churches & 76 pastors. *German Reformed Church*—411 churches and 73 ministers. *Roman Catholics*—90 churches, and 160 clergymen.

## POPULATION OF THE UNITED STATES.

Whole population in 1790, 3,929,326 ; in 1800, 5,305,666 ; in 1810, 7,263,926 ; in 1820, 9,637,999. The rate of increase between 1810 and 1820 has been 32.9 per cent. At this rate the population will double in about 25 years. In 1790, the states west of the Alleghany mountains contained scarcely 100,000 inhabitants ; in 1820 they contained about 2,000,000. Taking the whole United States together, the whites increase faster than the blacks. In the Southern States, the blacks increase much faster than the whites. In the whole United States, there are 97 females to 100 males. The average of all our cities gives 109 females to 100 males. In five of the newly settled states, taken collectively, there are, among the children under 10 years of age, 92 girls to 100 boys. In five of the old states, 97 girls to 100 boys. In our six large cities, 100 girls to 100 boys. In these cities, the proportion of children under ten years of age is to that of the whole United States, as 28 to 33.

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*Number of the known Species of Organized Animals.*

From the collections in the Paris Museums, M. Humboldt estimates the known species of plants at 56,000, and those of animals at 51,000 ; among which are 44,000 insects, 4000 birds, 700 reptiles, and 500 mammalia. In Europe live about 400 species of birds, 80 mammalia, and 30 reptiles ; and in the opposite southern zone on the Cape, we find almost five times more birds than mammalia. Towards the equator, the proportion of birds, and particularly of reptiles, increases considerably. However, according to Guiver's enumeration of fossil animals, it appears that in ancient periods the globe was inhabited much more by mammalia than birds.

## Literary Intelligence.

### STACKHOUSE'S BODY OF DIVINITY.

Mr. JOHN CLARKE, of Bridgeton, N. J. has issued proposals for publishing by subscription *Stackhouse's Complete Body of Speculative and Practical Divinity*. This work is in high repute, not only among the Episcopalians, to which sect the author belonged, but among various denominations of christians. The work will be comprised in 3 volumes 8 vo.—It will be handsomely printed on superfine wove paper, and will be delivered to subscribers neatly bound for *eight dollars*—We extract the following paragraph from Mr. Clarke's address to the public.

The work now offered to the public is one with which the literary world in England and America have long been familiar. It is so well known, so generally admired, so universally sought, and so highly appreciated, that no particular recommendation in its favour has been accepted, preferring rather to depend on its established fame and intrinsic merits for success than to attach to our prospectus the best written eulogium which the brightest genius in our country could produce. STACKHOUSE, as an ingenious compiler, as a man of learning and research, and as a profound Theologian, ranked in his own day among those who gained the highest literary eminence—the lapse of time has contributed exceedingly to encrease his well earned celebrity.

*Natural Theology*.—D. FENTON & WM. L. PRALL, of this city, will shortly publish a neat edition in 12 mo. of that *invaluable* work entitled "Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the appearances of Nature"—By William Paley, D. D.

SIMEON SIEGFRIED of Bridgeton, N. J. is about to publish a work entitled, the *Law Instructor or Farmers and Mechanic's Guide* This work is designed for Parties or Suitors, and not for Justices.—Price *fifty cents* bound, payable on delivery.

*Pennington's Treatise*—Will shortly be published at Newark, N. J. *A Treatise on the Courts for the Trial of Small Causes*, held by Justices of the Peace in the state of New-Jersey, containing useful information for Justices, Officers, and Suitors of the Court—By the Hon. WILLIAM S. PENNINGTON. 12 mo.—\$1 50.



## MONTHLY REGISTER OF NEWS.

## FOREIGN.

EUROPE—The intelligence this month is of similar import to that received during the last. A portion of the French troops still occupy the principal fortresses of Spain, and will continue to occupy them till the ensuing summer. The government of Spain continues embarrassed from the want of money and the inadequacy of the revenue to defray its ordinary expenses. There is some talk of acknowledging the independence of the South-American States on their payment of a certain sum of money. The Clergy have applied for the re-establishment of the *Inquisition* : but the king has put them off for the present.

THE GREEKS—The failure of the Turks in reducing the Greeks to submission, by the late campaign, is more fully confirmed by the late intelligence from Europe. The Captain Pacha, with the principal ships of the fleet, has returned to Constantinople, and in the absence of the Turkish naval force from the Archipelago, the Greek marine has blockaded several ports still held by the Turks. The Turks are said to be much embarrassed in their financial concerns.

*Russia, France, Germany, Holland and Prussia*, appear to be quiet and tranquil. In *Portugal* there are some indications, or rumours of a revolution.

*England* appears prosperous in her trade and manufactures—her revenue still increasing to that degree as to enable her to pay off some of her enormous debt—meet all her heavy expenses, and gradually lessen the taxes on her subjects. It is said that such is the abundance of money at this time in *England*, that capitalists are anxious to loan it at  $2\frac{1}{2}$  per cent, on good security and punctual payment of interest.

SOUTH-AMERICA.—No intelligence from this part of the world has recently been received indicating any change in the state of affairs. From *Peru* no news has come to hand of the result of the military operations pending at our last dates.

*City of Jerusalem*—The number of houses at present in *Jerusalem* is between 3 and 4000 ;—its inhabitants are estimated as follow : Turks 10,000 ; Greeks 1000 ; Franks 1000 ; Armenians 1000 ; Jews 1000.

## DOMESTIC.

At *Home* peace and plenty generally prevail. Congress having closed the debate on the subject of the Grecian Mission, and that relative to the constitutional power to construct roads and canals, are warmly engaged in discussing the bill to lay additional duties on imported goods for the benefit of home manufactures. A caucus has been held at *Washington*, by sixty-

six members of Congress relative to the next Presidency, and resolved to support William H. Crawford for President, and Albert Gallatin for Vice-President.

Great damage has been sustained in different parts of the country by the south storm of wind and rain on the 11th, and the easterly storm of the 15th. Especially by the former in the interior of New-England, on the Connecticut river and its tributary streams, by the carrying away of more bridges, mills and mill-dams, locks, and other water-works, than perhaps was ever known to have taken place at one time before.

*Steam Engines.*—It appears that the number of Steam Engines at present in action in the United States, may be reckoned at 10,000; that one with another each may be estimated as equal in power to 20 horses; that each horse will do the work of six men; and that consequently, the acting powers of our steam engines are equal in effect to 200,000 horses, or 1,200,000 men.

From a report made to the Legislature of South-Carolina, it appears that there are in that state 254,478 *slaves*, which are valued at \$77,543,400, or 300 *dollars* each!



FROM THE LONDON NEW MONTHLY MAGAZINE.

#### ODE TO THE CLOSING YEAR.

OH, why should I attempt to ring  
The knell of Time in sorrowing tone,  
Or sadly tune my lyre to sing  
A requiem o'er the year that's gone?  
It has not been to me so bright  
That I should mourn its timely end,  
Or sit me down in grief to write  
Farewell to a departed friend!  
And if 'twould tarry now with me,  
I should in sooth be apt to say,  
"Pass on! I've had too much of thee  
"To thank thee for an hour's delay!"

Thy course was mark'd, dark closing year,  
By many a sigh and bitter tear,  
By promised joys too long delayed,  
By hopes that only bloom'd to fade,  
By all that steals the cheeks warm glow,  
And wrings the heart with silent wo,  
Damps the gay plumes of Fancy's wing,  
And nips her blossom's ere they spring,  
And turns the lightsome lay of gladness  
E'ne in its flow to strains of sadness,  
And shades with clouds of care and fear,  
The promise of another year!